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occupied by schools and the militia. I found the houses here with gates walled-up for fear of bandits, which fortunately are now no more. It is related that the capital of Yün-nan was once at this place, but owing to the lack of water it was transferred to the present site near the K'un-yang Lake (Tien Ch'ih 滇池). An aviation ground has been laid out east of Yün-nan-i. Neither wood nor charcoal are obtainable here, only anthracite which is burnt in open braziers, the poisonous gases penetrating the street from the houses. The anthracite is mined near the village of Ma-kai 馬街, 15 li south of Yün-nan-i.

Eleventh stage. — From Yün-nan-i to Hung-ngai 紅崖 is a distance of 85 li. Elevation 6,120 feet.

From Yün-nan-i the trail leads along the plain, past a quaint pond near a temple with the houses of the long village of Kao-kuan-p'o 高關坡, opposite, then along the foot-hills for 15 li, which bring us to another small plain which the trail crosses. From about the center of this plain, called Hsiang-yün-pa 祥雲壩 (Auspicious cloud plain; in Yün-nan a *pa-tzu* 壩子 is a plain), another trail leads south-west to Meng-hua 蒙化, two stages (120 li) distant. Wheat and broad beans were cultivated on this plain. To the right, or north, is a lake of considerable size called Ch'ing-hai-yün 青海雲.[18] A rocky spur closes the plain, where is situated the small hamlet of Shai-chin-p'o 晒金坡.

The track now leads across the rocky spur to the shores of the lake. We find ourselves on another plain which we cross, thence over some foot-hills into a larger plain to the north. Passing through the forlorn hamlet of Kou-ts'un-p'u 溝村舖, elevation 6,900 feet, with its hedges of *Opuntia monacantha* cactus, we come out into grassy country, the hills being absolutely bare and lonely in the extreme, reminding one of the grasslands of north-east Tibet. To the north there is, however, a cultivated plain, while to the south are the denuded hills. Ahead red cliffs are visible, at the foot of which is a fairly imposing Buddhist temple, and next to it the hamlet of Ch'ing-hua-tung 青華洞 (Azure flowery cave), named after a large limestone cave a short way from the temple.[19] The distance from Yün-nan-i is 40 li and it is a regular lunch-stop, although a poorer place it is difficult to imagine; it consists of about four dilapidated houses or, rather, ruins. The cave, about 120 feet wide, extends some distance into the mountain, the ceiling is very high and there are several side branches. I followed the main cave for some distance but as the air became foul, and we stumbled on old coffins and human skeletons, we returned, glad to see daylight again. Two li north of Ch'ing-hua-tung is the magistracy of Yün-nan hsien, also called Hsiang-yün hsien 祥雲縣.

From Ch'ing-hua-tung the trail leads directly up the mountain and thence into a ravine surrounded by bare hills, wheat being planted in its narrow floor. Within the ravine, some distance up, the trail leads through the village of I-chiang-p'u 倚江舖, elevation 7,120 feet; the whole village is occupied with

(Ancient Yün-nan prefectural city). Nine li south of Yün-nan hsien is the village of Li-ssu-ying 李士營. Tradition relates that it was the camp (*ying*) of the army of Chu-ko Wu-hou 諸葛武侯 (Marquis Chu-ko Liang) (181–234).

[18] Also called Yeh-ching Hu 掖鏡湖. In the center of the lake is a rock resembling a mirror (*ching*), — hence the name.

[19] Ch'ing-hua Shan is the name of the mountain in which the cave is situated.

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the great mud idols were all knocked off their feet, and were leaning against the wall, their legs from above the ankles resting on the floor. The village is at the western end of the plain, which is 30 li in length. A stream called Ch'ih shui Ho 赤水河, (Red water Stream) crosses the center of the Hung-ngai plain from north to south; 30 li down the valley to the south is the town of Mi-tu 彌渡 where there is an aviation ground. Although the plain is very fertile, next to nothing could be bought in the way of vegetables.

Twelfth stage. — From Hung-ngai to Fei-lai Ssu 飛來寺 via Chao chou 趙州 (Chao chou is now called Feng-i hsien 鳳儀縣). The distance to Fei-lai Ssu is 65 li. Elevation 6,000 feet.

From the Hung-ngai plain the trail ascends a deep ravine which seemed to have cleft the mighty range hemming in the plain on the west. The climb is a steep one over a bad road, between bare hills and slopes, to an elevation of 7,200 feet, or 1,100 feet in 15 li. To describe the rocky stairway which leads to the pass at the top of the ravine is an impossibility.

The pass, a little below which is situated a temple called Yün-t'ao Ssu 雲韜寺, is over the summit called Ting-hsi ling 定西嶺, which name is engraved in large characters on a memorial stone in front of the steep temple-steps. The stone bears the date 14th year of Ming Hung-wu (1381). The entrance to the temple is a tea-shop. It is an excellent lunch-stop when coming from the west, but not when coming from Hung-ngai. From the pass a trail leads to the left to Meng hua 孟化, south of Hsia-kuan 下關 and Ta-li. This used to be a famous brigand haunt, but to-day they have disappeared, and now the motor-road is opened and they are a memory only. The name Ting-hsi ling was given to the pass and peak by Mu Ying 沐英,[1] marquis of Hsi p'ing 西平侯, in the beginning of the Ming dynasty. Its ancient name was K'un-nai ling 昆奈嶺. From this pass the trail descends, as gradually and gently as it ascended steeply on the other side, into another deep ravine with the left or western slopes densely wooded, but with only pines covering the eastern slopes.[2]

We pass various hamlets, such as Hsiao-shao 小哨 and Ta-shao 大哨, partly destroyed by the earthquake of 1925. Elevation 7,100 feet. From here on the valley broadens, and the hills are bare. The trail descends to the edge of the valley along rice-fields, and emerges on the plain on which Chao chou (Feng-i hsien) lies at an elevation of 6,900 feet. Chao chou is a walled city

[1] Mu Ying was a native of An-hui. He was appointed Governor of Yün-nan in 1384. His sons also held this office in succession. He died in 1392. In 1388 he gained a great victory over the Burmese, so that in 1389 Burma acknowledged the suzerainty of China (GILES). When he attacked Yün-nan it was as Fu-tsung-ping 副總兵 (Assistant Brigadier-General), with Lan Yü 藍玉, marquis of Yung-ch'ang 永昌, who held the same rank. Both served under General Fu Yu-te 傅友德 who was in command of the southern expedition. This was in the 14th year of Ming Hung-wu (1381).

[2] Another peaceful lunch-stop away from mules and shouting mule-teers is the Buddhist temple of T'ai-kuo Ssu 太國寺 (Exalted nation Temple), built at the foot of a mountain wall called Ling-an Shan 靈安山 (Mountain of spiritual peace). It was built in the 23rd year of Hung-wu (1390) according to the priest who had resided for 33 years in the temple. The *Chao chou chih* 趙州志, ch. 3, fol. 52, states that it was built during the reign of Ming Te'ung-cheng 明正統 (1625–1643).

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been built barracks for the regular troops stationed at Ta-li. The San-t'a Ssu 三塔寺 (PLATE 6)[1] are also called Ts'ung-sheng Ssu 崇聖寺 and near them is the grave of the P'ing-chang 平章 (Minister of State) Tuan Kung 段功, a member of the ruling house of Tuan under the Yüan dynasty. He died in 1366.

As has already been remarked, Ta-li (the name is said to be of Tai or Siamese origin, *i.e.*, T'a-lé = lake)[34] is of great historic interest, but does not come within the scope of this work. An aviation ground has been laid out between Ta-li and the lake.

Fourteenth stage. — From Ta-li to Teng-ch'uan 鄧川[35] is a distance of 90 li. Elevation 7,100 feet.

The trail leads across sandy and rocky stream-beds, which descend from the Ts'ang Shan Range, and over ditches and brooks. In the distance is a long, narrow spur extending from the Ts'ang Shan towards the lake: this is the Shang Kuan 上關 (Upper Pass).

We pass a small hamlet which has escaped both earthquake and bandits, and now follow close to the foot-hills as far as the village of Chou-ch'eng 周城, 50 li from Ta-li. Many large *Ficus stipulata* trees, their trunks surrounded by stone enclosures for people to rest their burdens on, are met with along the road.

From the last village, which is a lunch-stop, it is 20 li to the village of Shang-kuan (also called Dragon-head). The elevation is 7,100 feet. The poor, miserable hamlet is in absolute ruins, having been burnt and looted by the bandit chief, Chang Chieh-pa 張結巴 (Chang the Stammerer). A sordid scene unfolds as one enters the gates of this former stronghold. No inn was available, not a single house intact, and at the time of writing — 1934 — nothing had been reconstructed. The village of Sha-p'ing 沙坪, only two li beyond, shared the same fate as Shang-kuan, and the large schoolhouse, which once served me as shelter, existed no more.

[34] PROFESSOR GEORGE CŒDÈS, Director of the École Française d'Extrême-Orient, Hanoi, in answer to an inquiry regarding the possible Siamese origin of the name Ta-li, writes: "The Siamese word for 'lake' is *da-lé*, pronounced *t'a-lé*, but it is most probably a loan-word from Khmer *donlé* pronounced *tonlé* (Tonlé Sap, Cambodia's Great lake). The use of Cambodian loan-words is usually restricted to South Siam, and I do not think that *da lé* or *t'a lé* exists in any Northern T'ai dialect. The etymology of Ta-li from *da lé* appears to me as extremely doubtful."

As to the origin of the name Ta-li, the *Ta-li hsien-chih kao*, ch. 3, fol. 5a–5b, states that in the T'ang dynasty the Meng family absorbed the other five kingdoms, that is, they united the Liu chao 六詔 (Six kingdoms). In the second year of the period Hsing-yüan 興元, in the reign of T'ang Te Tsung (785) (this should read first year of the period Cheng-yüan 貞元, as there was no second year of Hsing-yüan) the grand-child of Ko-lo-feng, I-mou-hsün, called himself the Jih-tung Wang 日東王 (King of the Orient) and took as his dynastic title Ta T'i 大禘. It was not until the second year of the period T'ien-fu 天福 of Emperor Kao Tsu 高祖 of the Later Chin dynasty 後晉 (937) that Tuan Seu-p'ing 段思平 established the dynastic title Ta Li 大理. The *Li-chiang fu chih lüeh*, ch. 上, fol. 14b, and the *Nan-chao Yeh-shih*, however, state that it was I-mou-hsün who first established the name Ta-li, or Ta Li 大理, as his dynastic title in the first year of Hsing-yüan 興元 (784). Ta Li 大禮 means "great decorum" or "great propriety," while Ta Li 大理 means "great principle." As can be seen, there is therefore some discrepancy in establishing the date, etc., of the name Ta Li 大理.

[35] The ancient name of Teng-ch'uan was written T'eng-ch'uan 騰川.

[1] [see p. 28 F. -- Analyst]

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The floor of the valley is 12,000 feet above the sea, the entire southern length being occupied by forest, first pine, then spruce, and, near the head of the gorge, fir (*Abies Forrestii*) and larch (*Larix Potaninii*). In the center is a broad stream-bed which narrows in its upper part owing to extensive avalanches of rock and huge boulders from the vertical northern wall of the gorge. Its rocks are pure limestone, of a dazzling white; except in its upper part, it carries no water — the stream disappears underground about halfway down the gorge. The upper part of the gorge which is called Sa-ba lo-gkv (At the head of the gorge Sa-ba — *lo*, gorge, valley, *gkv*, inside) is blocked by a gravel-covered glacier which extends from north to south, the stream-bed winding around it at a sharp angle. A waterfall descends into a basin of ice and disappears underground. Here Sa-ba lo-gkv is 13,250 feet above sea level. From its north-western corner the limestone wall rises in a series of tiers 6,000 feet above the valley floor, bearing masses of ice, fed by the hanging glacier immediately below the main peak into which it culminates (PLATE 73). At the foot of this wall grows the gorgeous larkspur *Delphinium likiangense*, associated with the blue-flowered *Adenophora coelestis*.

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3. THE NORTHERN EDGE OF THE LI-CHIANG PLAIN

The north-western part of the Li-chiang plain is bordered on the east by a fairly high limestone range which is a continuation of Hsiang Shan 象山 (Elephant Mountain), the Na-khi Gyi-wùa Ngyu. It is furrowed by several ravines or steep valleys which debouch west into the Li-chiang plain. At the foot of this range, which extends parallel to the Yü-lung Shan, there are situated several Na-khi hamlets. The southernmost, and immediately north of the Li-chiang Lung-wang Miao (Dragon-king Temple), is the hamlet of Gyi-wùa where there are many springs known as Gyi-wùa gyi-t'u-gkv. Ten li or more beyond to the north is the large hamlet of Gko-lo, subject to the larger village of Tung-wen-ts'un 東文村, the south-eastern end of Pai-sha. Beyond is La-ma-lü, consisting of about eight families. It belongs to the larger hamlet west of it called in Chinese Mu-tu-ts'un 木都村, which in turn belongs to Pai-sha li. Then comes the hamlet of Dto-k'ö, with a few families only and subject to Mu tu-ts'un. Beyond Dto-k'ö used to be a small settlement, now abandoned, called A-yü-ngyu-k'ö (At the foot of monkey mountain). This was the last village on the eastern margin of the plain at the foot of the limestone range.

The central part of the plain between these villages and Pai-sha is either occupied by fields or uncultivated areas. The large stretch of perfectly level ground called Wùa-dtv k'o-dü is uncultivated. *Wùa-dtv* is the name of the person who owned it, and *k'o-dü* means any uncultivated area. It would form one of the finest aviation fields possible, as it is about two miles long, over half a mile wide and as smooth as a billiard table.[1] It is only ten miles from Li-chiang. [508]

Immediately to the north of Wùa-dtv k'o-dü is the last hamlet in the central part of the plain, called Saaw-ssu-k'a, named after the stream Saaw-ssu which

[1] It was on this field that our plane, the "K'un-ming," landed in 1936 on the historic first flight around the snow range. It has served as an airfield during world war II, and a weather station was established there but is now (1946) abandoned.

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PLATE 153. — THE PLANE K'UN-MING NEAR WEN-HUA-TS'UN

昆明號飛機在文華村下降玉龍山雪

After making the circuit of the Yü-lung Shan, flying through the 'A-ts'an-gko (Yangtse) gorge, we landed at the foot of the snow range on the natural landing field called Wua-dtv k'o-dü elevation 8,700 feet. Shan-tsu-tou in distance.

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*133 plain with its scattered hamlets collectively called Nda-gv, or Ta-ku (Beat the drum). The plain is at an altitude of 5,900 feet, and we traversed it at a height of 16,000 feet. It is completely enclosed by high mountains and, bisected by the Yangtze which flows 600 feet below it, looked insignificant.

At a speed of 120 miles an hour we approached Ha-ba nv-lv (Ha-ba ndahĕr nv-lv) the third outstanding peak of the snow range (PLATE 150) but fourth in height. The wind coming from south-west was so strong that as we neared the mouth of the gorge we were driven close to the walls of this forbidding-looking mountain (PLATE 151). The mouth of the terrific Yangtze gorge yawned and swallowed us. The wind was now terrific. To both sides of us the ice-crowned crags and peaks hemmed us in, and 12,000 feet below us flowed the Yangtze, in its rocky prison and in deepest shadow. The sun, which only for a short fraction of the day shines in the gorge, illuminated brilliantly the snow peaks and pinnacles, outlining them sharply against the blue of the sky. The fierce wind which howled through the gorge caused our ship, which had now reached 17,000 feet, to flutter like a piece of paper in a gale. It drove us towards the peak of Ha-ba, so that I feared the wing of our plane would scrape the ice-crowned cliff. To the left or south of us was the enormous mountain mass which forms the northern end of the snow range, composed of the huge limestone bulk of 'A-ts'an-gko and Gyi-nà nv-lv. The former drops a sheer 12,000 feet and forms the south-eastern wall of the gorge (PLATE 149).

The wind rushing through the gorge at different pressures caused our plane to be tossed about like a ship in a heavy sea; sometimes dropping vertically it would rise in a succession of shudders, then again would slip sideways, losing and gaining height involuntarily at the rate of 1,500 feet a minute. The roar of the engines seemed intensified, the echo reverberating from the mighty cliffs. It was a terrifying sensation to be literally blown through this mighty gorge — a narrow chasm — the ship swaying and bumping as it passed close to the vertical limestone cliffs at a height of 17,000 feet. Serene and as if with contempt the mighty peaks looked down on us as we in our frail craft fluttered at their very feet. As we approached the end of the gorge we turned south, but still hugged the snow range, instead of flying over the now broad Yangtze valley. We flew close to the actual peaks and, nearing the southern end of the range, turned east, flying over the last crag of the range (Hua-lü-bpu) at the rate of 130 miles an hour, to the plain or valley floor at its eastern foot.

● 508 We made a beautiful landing on one of the finest natural landing-fields in the province. The place is called Wûa-dtv k'o-dü or Wûa-dü-k'o-dü the Chinese Wa-tun-k'o-tui[3] 瓦墩訇堆 and is 8,700 feet above sea-level, and only about 12 miles from the town of Li-chiang (PLATE 152). As no plane had ever before landed here (or, for that matter, in any other part of western Yün-nan), our pilots flew several times around the field examining it carefully until they decided it was safe to descend. Gently we glided down, alighting at a speed of 95 miles an hour at 10.50 A.M. The first trip by air to the Li-chiang snow peaks had thus been safely accomplished.

[3] During World War II, Wua-dtv-k'o-dü served as landing field for many an Air Transport Command plane and the Li-chiang Snow range as a beacon for the pilots on their flights over the "Hump" to Assam.